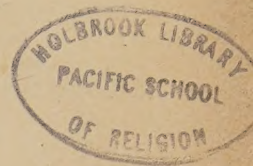


The South India Churchman

The Magazine of the Church of South India



CONTENTS

TOWARDS MATURITY IN CHRIST	1
WHAT IS RELIGION	2
THE MINISTRY OF HEALING	3
THE CHRISTIAN UNION OF INDIA	5
FAMINE RELIEF AND RELIGIOUS CONVERSION	7
FOREST ECONOMY, FUEL RESEARCH AND CHURCH'S OPPORTUNITY	7
THE SOUND OF MUSIC	9
CATHOLICS IN HOLLAND INTRODUCE BOLD CHANGES	10
LETTERS TO THE EDITOR	12
NEWS FROM THE DIOCESES	13

AUGUST 1967

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Rates of subscription per annum : In India Rs. 4. In England 9s. In U.S.A. \$ 2. Foreign subscriptions, paid in India, Rs. 7. Single copy As. 8 or 50 P. (Bank Commission of 65 P. to be added on all mofussil cheques.)
Honorary (and ex-officio) Business Manager : Dr. (Mrs.) R. M. Somasekhar, M.A. All remittances, and communications about new subscriptions, discontinuance of subscriptions and changes of address should be sent to the Business Manager, *South India Churchman*, Synod Office, Cathedral P.O., Madras 6 (not by name).
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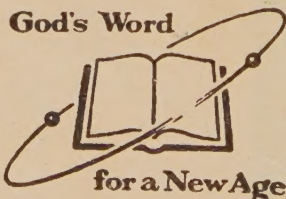
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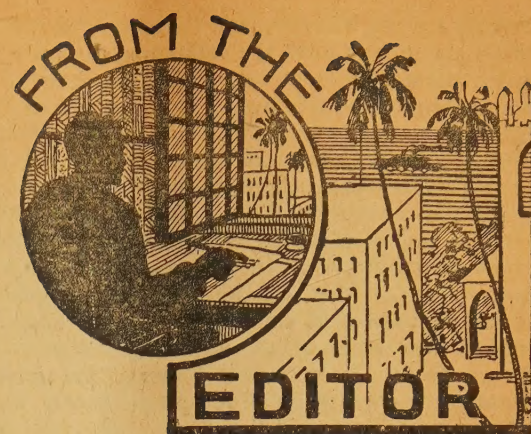
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'Towards Maturity in Christ'

A book with the above title* has recently been published in the Christian Students' Library, and many clergy in the CSI will be happy to welcome a book that seeks to help them to deal with what is possibly their greatest problem of all, the immaturity of so many Church members. One expects to find in every congregation that is truly alive 'babes in Christ', new converts, young believers, sincere beginners in Christian faith and practice, and those whom the Master called 'My Lambs' and has bidden us tend specially. John Bunyan, as great a pastor as he was a preacher, has reminded us that among those making for the Celestial City are Mr. Ready-to-Halt and Mr. Feeble-Mind, as well as Mr. Despondency and his daughter Much-Afraid, and that even they can get there by the help of Mr. Great-Heart. 'Hold out, faith and patience!', cried Mr. Feeble-Mind as he entered the river, a word both for himself and for all guides of pilgrims.

Great as are the responsibilities for the care of the 'babes in Christ' and the progress of the feeble pilgrims, it is not these which are the biggest worries of the CSI pastor, whether bishop, presbyter or deacon, at the present time. Many of his troubles and a great many of the tensions in the CSI come from manifestations of immaturity by those whom one would have expected to have left childish ways long ago, Church members of long standing and even holding responsible Church office. One may feel saddened by the out-breaks of rebellion and hooliganism led by senior students in Christian Schools and Hostels once noted for their discipline, and try to find some excuse in their youth and the general unsettlement of the times, but where can one hide his shame when members of Church committees, familiar with the Bible from their earliest days, act, speak and write as though they were irresponsible youngsters of adolescent mentality and retarded development?

One of the Churches which united to form the CSI used to pride itself on being raised up 'to spread Scriptural Holiness', and emphasised that one of its main doctrines was 'Christian Perfection'. That doctrine is conspicuously absent from the subjects of the CSI Propers, even under its new form (with the support of modern translations of the Bible) of 'Christian Maturity'. How many of our present troubles are due to insufficient teaching on this important subject? What are the marks of 'Christian Maturity'? In reply to the question of the rich young ruler, 'What do I still lack?', our Lord said, 'If you would be perfect, go, sell what you possess and give to the poor, . . . and come, follow me.' This would suggest that among the chief marks of Christian maturity are real trust in God (as shown by the sale of possessions), loving service to others (as reflected in giving to the poor), and a sincere striving to reach what St. Paul calls 'the measure of the stature of the fulness of Christ' and 'the upward call of God in Christ Jesus.' It is significant that our Lord precedes his own command to be perfect by bidding us love even our enemies. Surely John Wesley was interpreting the mind of Christ when he contended that 'Christian Perfection' meant 'Perfect Love'. It is clear that one way of determining a Christian's maturity is by the extent to which he keeps the two great commandments, to love God with all his heart, and to love his neighbour as himself. The Epistle to the Hebrews (5:14) describes the mature as 'those who have their faculties trained by practice to distinguish good from evil',



and St. Paul suggests that this discernment comes to them by a secret wisdom imparted through the Holy Spirit (1 Cor. 2:6). Thus the mature Christian is a man sound in his thinking (1 Cor. 14:20), firm in his convictions and wholly devoted to the doing of God's will (Col. 4:12). His maturity is manifested in the things he says. He speaks the truth, and speaks it in love (Eph. 4:15). Indeed he is a man of such perfect self-discipline that he makes no mistakes in what he says (James 3:2). St. James points out that maturity is the result of steadfast patience (James 5:24), and St. Paul reminds us that full Christian development includes the attainment of unity, not only in faith and knowledge, but in working together with our fellow-members for the building up of the Church, the body of Christ, in love (Eph. 4:13-16). Such is Christian maturity as taught by the Scriptures. How sadly we have failed to reach this ideal. Too often there is suspicion instead of trust, self-seeking instead of service, formalism instead of spiritual mindedness, slander instead of truth, loss of temper instead of patient endurance, faction instead of fellowship, love of the world instead of the love of God, love of self instead of love of one's neighbour.

The CSI Daily Readings for July included the Book of Numbers. It opens with an idealised picture of the Camp of Israel ready for the march upon the Promised Land. 'The divine signal is given, the tents are struck and with pennons flying the host of Israel sets out for the Promised Land—a mighty column of marching men, devout, enthusiastic and determined, with the Ark of God pointing the way. . . . The caravan sets out, but its story is not one of a triumphal progress. Discontent, disloyalty and cowardice are the keynotes of the journey through the wilderness, and all this is faithfully recorded. It is as if the compilers of the narrative were determined to confront Israel—and us—with the Army of God's people, or the Church militant, as it should be, and by contrast, with the dismal reality of what it is.' (William Neil). Next month we shall be celebrating the twentieth anniversary of the setting out of the marching hosts of the CSI, also 'devout, enthusiastic and determined.' Are we prepared to face the reality, dismal though it may prove, of what the CSI is today? Has not almost everything happened to us that happened to the hosts of Israel? Discontent and disloyalty, murmurings and mischief-making, compromise and cowardice, insurrection and idolatry—these are not of course the whole story, as we shall hope to show next month, but these are the things that others notice and the things that brand us, the proud CSI that claims to be ahead of other Churches, with the stigma of an immature Israel.

What then can we do 'towards maturity in Christ'? The recently published book supplies one answer. Some who take up the book may be disappointed to find that it is

* *Towards Maturity in Christ*—E. Leslie Wenger, C.L.S. Rs. 4.50.

merely a study in Systematic Preaching, of which it explains the purpose, sets forth the value, describes the patterns, and gives numerous examples, including titles, schemes, and more than a hundred outlines (full and short), together with valuable suggestions for further reading. The title is taken from St. Paul's great description of preaching in Colossians 1:28, 'Him we proclaim, warning every man and teaching every man, in all wisdom, that we may present every man mature in Christ.' Mr. Wenger rightly claims that systematic preaching, as an integral part of regular worship, not only provides that religious education which enables a Christian to become a mature member of Christ's body, but makes him aware of the vast resources available to him as he responds. It may well be that one reason for the immaturity of so many of our people lies in the inadequacy of our preaching, and the neglect of systematic teaching.

That this book, No. 38 in the series, is the first book on preaching to appear in the Christian Students' Library is a sad reflection on our priorities, but now that it has appeared it should be both studied and used for the purpose for which it is intended, to help the Church to 'present every man mature in Christ'. Both Moses and St. Paul, who had to deal with immature groups, are renowned for their systematic teaching, the fruits of which abide to this day, but to that teaching they added an overwhelming love for their people which expressed itself in powerful intercession. How humbling it is to read the prayers of Moses for his unruly flock, and the prayers of St. Paul for the Churches of the Epistles. It is prayers such as these that set the tides flowing towards maturity, until all shall know 'the love of Christ that passeth knowledge' and be 'filled with all the fulness of God.'

What is Religion?

If definitions are only approximations to a satisfactory explanation then we should admit that Religion cannot be defined precisely. If so, then we should attempt to understand what Religion is.

Religion is an experience. Any religious experience is personal, individual to begin with. The experience of a family, clan, community or society or nation is only the conglomerate of the experiences of the individuals comprising it. It is a personal, private relationship with something external to man. This may become public when it is shared with others either verbally or in writing, either in gestures or in artistic expression of different media. It is never introspective within oneself. It is communion with something or somebody outside man. Even in the Indian Vedanti conception of the transcendental super-conscious Self-Realisation, Brahma Vidhya, it is never self-introspection of the individual to himself, but a reaching out to realise a Unity that is outside his human individuality. In this sense, religion is never solitary soliloquy, but a silent or expressed colloquy, a reciprocal relationship between man and some Reality without him. Religion is relationship, contact, a reciprocation, a mutual response. It is well said that when a man says, 'God', it is theology, and when he calls, 'My God', it is religion.

Religion is as old as man; it is inescapable; it is inevitable; whether he likes it or not it impinges on him. He does not know why or how but there is some stir in him, in his body or mind or spirit, that makes him feel it in the blood and along the heart that he is encountering something not internal, which makes him pause and think and gives it a name, or express doubts about the reality of it all, or just gaze at it with wonder and awe, or tremble with dread and endeavour to seek its good will be some means, or flee from it by denying its very existence or calling it self-delusion. It is undeniable that man is religious in some sense or other. Even with a Buddhist who does not believe in a soul or God it is inevitable that he goes through some such religious experience which takes him out of his solitary musing and longing to something beyond him and his world of consciousness and unconsciousness.

Religion is *bhakti*. The religious man is a *bhakta*. *Bhakti* is devotion. Devotion is spiritual contact; devotion is the result of quest for someone or something divine or other than human, a quest for possessing something or being possessed by something. The theist's is a quest for a Personal Goodness. It is a meeting between him and his God. His is a religious experience. The Monist has a religion because his also is a quest for something supra-sensuous and

supra-mental, supra-conscious, an Absolute. It is also an experience, and religious too. The atheist's too is a quest, for he too seeks, but does not find. In the absence of mathematically exact proofs he dare not affirm God, but his very inability to affirm implies a quest which eludes his grasp, and implies a failure for the present to reach the object of his quest; so, he too has an experience, and religious too. Runes's dictionary of philosophy defines Atheism as 'not theism'. It is not denial of God, but refusal to risk one's faith in a God. John Baillie says in one of his books that the atheist in the top of his mind believes in God. But, only denies him with his lip, showing thereby that every man feels the disturbing presence of that Infinite, which he seeks to decipher with his finite wisdom but fails.

It may be said that an atheist denies God and therefore cannot be called a *bhakta*, for he has closed his mind and will never more re-think his position. If that is the fact then he is not a *bhakta*. But the fact is that the atheist does not decide things once and for all but keeps on searching, and when and if the day arrives when he shall find what he seeks then he will revise his conclusions and affirm his belief in God. During all the time that he has been reflecting on them till he grasps the truth in his own personal experience he has been going through a religious experience, although he has not been worshipping any or seeking Nirvana. You may say that he was only reflecting and he was only going through a philosophical experience, not religious. But one has to remember that he has all along been battling in his mind with the hypothesis of a God or Ultimate Reality and that experience of willing consideration of the possibility of God is nothing but his relationship with a plus factor in experience, which he has stoutly rejected once, but which he now allows to convince him. And that is a religious experience, not only after he is converted to theism, but all along while he was groping after the Truth. Even if he should die without reaching such a conversion his experience with that plus factor in his experience with something outside himself, even if that something should be only an hypothesis, will be a life-long religious pursuit, and the conclusion with which he dies will be his religious conviction. He too is a *Bhakta*.

The agnostic also has this kind of experience or else why should he cast doubts on a mighty presence unless he feels that there is something about which so many talk about in this wide world. While he questions the absolute certainty of the object of his quest he only postpones his final answer

to a later occasion by adopting a non-committal attitude for the time being. The man who prayed, 'O God, if there be a God, Save my soul, if there be a soul', is nevertheless offering a prayer. Even if he should be dangling with doubts about the existence of God, still he clings to the possibility of there being a God, in which case he does not wish to be abandoned by him. Otherwise, why should he call unto God to save him even if it be in the subjunctive mood and in the conditional clause. All these are *bhaktas* in a broad un-orthodox sense.

Bharat Ratna Bhagwan Das characterises the animistic, totemic polytheistic, monotheistic and monistic quests,—all alike as Bhakti. 'Bhakti Yoga, in the narrower sense begins with the fixing of faith in and worship in the hope of some reward, of all sorts of natural and artificial objects ranging from the pettiest stocks, stones, idols, amulets, and fetishes to the grandest suns and stars. The faith of the worshipper which is a form of the Will-force of the Great Self present in him also, though he be unconscious of the great fact, makes such worship too effective even in those cases where the object of the worship is not a real living entity, capable of direct response.'

The mere savage may not even have a name for religion; still when the Papuan squats before his KARWAR clasping his hand over his forehead and asking himself whether what he is going to do is right or wrong, that is to him religion. When the Publican stood afar off and would not lift up much as his eyes unto heaven but smote upon his breast, saying, 'God be merciful to me, a sinner', that was to him religion. When Thales said that all things were full of the gods, and when Buddha denied that there were any devas or gods at all, both were stating their religious convictions. When the young Hindu lights the fire on his simple altar at the rising of the sun and chants the oldest prayer of the world, 'May the Sun quicken our minds', or when later in life, he discards all prayers and sacrifice as useless, nay as hurtful and silently buries his own self in the Eternal Self,—all this is religion.

Is Christianity also just a religion, and nothing more?

I.P. Mission High School,
Ahmedabad.

A. C. DHARMARAJ,
B.D., M.A., B.T.

The Ministry of Healing

An address given by Sister Dr. Christa Kupfernagel at the Andhra Inter-Diocesan Retreat and Conference in Dornakal, April 3-6, 1967

Archaeologists have found, that even in pre-historic times people suffered from various diseases. Therefore the need for a ministry of healing is as old as humanity.

What does 'Healing' mean? It is generally understood as the restoration of health.

As there is no fixed norm against which we can measure somebody's health, it is difficult to define the term 'health'. We come the nearest to it, when we understand it as 'wholeness', which includes both, body and soul. In German this connection is clearly seen in the word itself. 'Heil' means both, completeness and salvation, while to heal is 'heil-en' = to make whole.

Health is nothing static, it is the balance between the creative and the destructive forces, which are at work in our bodies all the time. Illness or disease occurs when this balance is lost, when the normal functions of the being are deranged, either through external or internal forces. External forces would be: infections, accidents, starvation... etc.

Internal forces: Wrong habits, emotions like anxiety, resentment, hatred, guilt-complex.

The various forms of pains are not a disease in themselves, but are one of the important signs of disharmony in the body, one of the danger signals.

Therefore pain in most cases is not a curse, but a gift of God, a blessing in disguise, for which we should be thankful. If the serious diseases like Cancer, T.B. and Leprosy started with a lot of pain, they would be much less of a problem, as the patients would come quickly for treatment in the first stage when healing is easily possible.

If in disease the destructive forces have become dominant, then healing must restore the lost balance through

strengthening of the creative force in the sick person. This can be achieved in various ways:

by physical means	= medicines, radiation...operations..
by psychological means	= kindness...love...understanding..
by spiritual means	= prayer, forgiveness, sacraments..

Many rationalistic people might doubt that the last two could be effective without the first. The best proof that the spiritual and psychological way alone can bring healing in organic diseases, is the experience of the men in the prison camps near the river KWAI, as reported in the book *The Miracle on the River Kwai*.

Some people in every age and religion want to make us believe, that the body does not matter, that it is either evil or completely unimportant. But no Christian, who has come to confess the incarnation, who glories in the fact that the WORD OF GOD became flesh in Jesus of Nazareth, can despise the physical body any longer. Jesus Christ has sanctified it.

In the synoptic gospels healing is seen as the sign of the advent of the Kingdom of God: (Luke 7:19-23; 11:19-20). In St. John's Gospel healing means the manifestation of the gift of Eternal Life, of life more abundantly in the (restored) fellowship with God. Sickness is understood as a symptom of the grip of Evil over the world of man, but NOT as punishment for sin. Therefore Jesus 'had compassion on the multitudes (Matth. 9:35-36)' and trained His disciples to share with Him in this work of healing (Mark. 6:7-13 the twelve: Luke 10:9 the seventy)

According to the Gospel stories healing does not always occur instantaneously but in God's own good time (Lazarus,

Jairus' daughter). Sometimes a miracle happens in an incredibly short time, also clearly seen by all; other times it is done slowly and nearly unnoticed (the 10 lepers). But wherever Jesus encountered disease and sorrow HE helped yet this was not inevitable. It needed the response of the patients or their relatives. So in Nazareth He could do very little because of their unbelief.

From the Acts of the Apostles it becomes clear, that several of the Apostles had the gift of healing. In 1. Cor. 12 : 9 St. Paul mentions it as one of the many gifts of the Holy Spirit—yet at the same time it becomes clear, that it was granted only to some. 'Are all healers?' (1. Cor. 12 : 30). But in James 5 : 14-15 healing is seen as part of the ministry of the Elders of the congregation. That is surely not meant as 'Extreme Unction'; but as sacramental healing. In some churches in the west this has been taken up in Communion services intended as special 'Healing services', either in the church or in the homes of the patients. The elements are then given with the special word: 'May this strengthen you, that you may be healed in body and soul.' Many patients have testified what a difference these services made in their lives.

Some sects who believe in the effectiveness of prayer as the only means of healing, refuse medicines, blood transfusions or operations. Are they right? Should we too rely only on prayer and sacraments and give up our hospitals and any other medical work? Let us again look at Jesus as He is portrayed for us in the Gospels. HE used sometimes saliva or mud or water for His acts of healing. All 3 were at that time well-known means of healing like Penicillin or SLO today. If HE did not despise these remedies, why should we? Is not the discovery of the healing powers in herbs, minerals etc. just as much a gift of God as the charismatic power to heal through touch?

Moreover W. Barclay in his book *The Plain Man's Book of Prayer* formulates a very important law of prayer: '...having prayed, we must do all in our power to make the prayer come true, as God will not do for us, what we can do for ourselves.'

Brian Hessian—in his book *Determined to live* tells us of his own experience in this regard. He had been given up as inoperable by a group of eminent surgeons when he collapsed during a lecture-tour in the USA. At first he and his wife prayed just simply for a miraculous healing. Nothing happened. After a while both realised that this was the wrong approach. So they prayed: 'Lord, let us find the Surgeon who will dare to operate.' And half an hour later they had found him!

Many people—not only in O.T. times—look on diseases as punishment for sin (St. John 9 : 2). Though the answer to such a question is a definite 'NO', it is quite clear, that many diseases are the *consequence* of sin. Sometimes it is quite plainly the sin of the individual (drug-addiction etc.), sometimes of others or even of the whole community (venereal diseases, car-accidents, famine through hoarding, war...).

It is quite obvious that for the alleviation of the latter a single person is not enough. It needs the response of the community, the nation or even the whole world. But it is always an individual who starts the ball rolling!

Where is the place of Christian congregation in all that?

First and foremost for each individual Christian is the

visiting and the intercessory prayer for and with the patients—Christian as well as Non-Christian patients.

It is very important that we learn to pray in the right way, positively and not negatively, not thinking all the time only about his pain and weakness. That would be as if the owner of a house, which has just burnt down, stays near the ruins and meditates on the remains. Will that do any good? Surely not. No man would be so foolish. Instead he would immediately try to imagine how to repair the house—what the new house should look like and draw a blueprint accordingly. In the same way, when we want to pray for a patient, we should try to picture the patient in our mind well and healthy again as God had intended him to be, when HE created him (or her).

But are we allowed to pray for every patient, that he might be healed—even if it should be God's will that he dies? We can always pray that God's good and gracious will may be done in him and that he may be filled with God's power and peace.

The 2nd task for the Christian congregation should be to create the right atmosphere in which the patient can find a reorientation through forgiveness and fellowship, also a new understanding of the spiritual meaning of the illness as a question mark, put into his life by God, through which HE wants us—the patient and his neighbours—to wake up out of spiritual lethargy or indifference to other peoples needs... and to bring into being our love and care for the helpless.

Another domain in which the whole congregation should share in the responsibility for the well being of the community is Public Health—work. (For example: seeing to the building of proper latrines in order to prevent the spread of Dysentery and worm-diseases...)

That for medical work people are needed who are more than 'social technicians' any one of us who has been sick, will readily agree. Far more dedicated Christian medical workers are needed for both Government—and Church—hospitals and for rural work. But it needs people who offer themselves to *serve*, who see this work not as a 'money-making-job' but as a vocation. It is not an easy work. Therefore all those who share in it, need the co-operation of the congregation. The medical worker is part of the congregation and needs to know that the whole Church is strengthening and upholding him. The Christian medical worker is like the spearhead which can be a very effective weapon, when the whole power of the long shaft is behind it, but without it, little result will be seen.

Last, not least, one of the most important ministries for the whole congregation is the care for the dying and their families. We need a new, truly Christian approach to death. If we really believe in the Resurrection of Christ then death for ourselves and for those we know 'in Christ' will be a 'going home,' the last perfection, for which we long and not the final destruction which we have to dread. We have been entrusted with the message from God, that HE is waiting for *each* of his children with open arms, waiting not only for those whom we know as members of the Church, but for all! (I doubt, if the robber on the cross was a Jew 'In full connexion')

Do we pass this good news on? And how? We can either communicate facts or experience.

India is full of suffering. In each sufferer Christ waits for our ministry. Will HE find it?

The Christian Union of India

It was at the All-India Christian Conference on Peace with Justice and Charity held in Bombay in May 1966 that the Christian Union of India was born. Exactly a year after, on May 26-28, 1967, the first formal meeting of the CUI was held in New Delhi. It was a meeting of the enlarged Working Committee of the CUI, the participants at which included delegates from the Branches of the Union already formed (Delhi, Rayalaseema, Madras and Bangalore), representative Christians from many other regions, several Christian M.Ps and also fraternal delegates from the Catholic Union of India.

For a first meeting it was a significant group indeed, having had representatives from Assam, Bengal, Bihar, Delhi, Andhra, Mysore, Madras and Kerala. Those who attended the meetings could not be grouped party-wise, for they belonged to various political parties in the country. Prof. M. Ruthnaswamy, founder and leader of the Catholic Union of India, recalled at this meeting his own experience in building up the Catholic Union and made a pointed reference to the growth of the Christian Union of India within a year of its inception, saying that it was, comparatively, greater than what the Catholic Union took to achieve in several years. This was an encouraging word, indeed.

There were many at the New Delhi meeting who bore testimony to the fact that Christians in different parts of India were looking forward to having an All-India Christian organisation like the CUI, to embody the yearnings of the whole community for a rightful place in the national life. This, again, was a heartening thought.

As may be expected, at this first meeting of the CUI it was organisational matters that received most attention leading to discussion of fundamental questions relating to the role of the Christian Union of India. The consensus of the meeting, explicitly stated, was that the CUI was intended to serve primarily a political purpose. While saying so, the Enlarged Working Committee rejected ideas of forming a separate political party, communal or otherwise. It was decided that the efforts of the CUI should be directed toward developing the image of the CUI as an organisation for promoting the well-being of the Christian community as well as of the nation as a whole.

A restatement of the objectives of the CUI as adopted by the Committee reads:

- (a) to strengthen and promote the secular democratic character of the country;
- (b) to educate the Christians in the rights and duties of citizenship and to help them to participate responsibly in the life of the nation and to organise them for their political, economic and social advancement;
- (c) to co-operate with other agencies for the task of the development of the nation and for seeking social, economic and political justice for all individuals and groups regardless of religious or communal affinities, having as its goal an egalitarian, classless society; and
- (d) to strive for international peace, justice and goodwill, co-operating with all forces working toward these goals.

Having so stated the CUI objectives a discussion of the nature of the CUI's commitment to social and political goals was inevitable. Most of those present agreed that the CUI as such should not be aligned with any particular political party, that it should permit its members to join

the party of their choice. There were others, however, who felt strongly that the CUI should declare in unmistakable terms its commitment to the establishment of a socialistic society. This would, it seemed, polarise the Christian community in terms of having or not having a radical social concern. But in the total outcome all agreed that at this stage the CUI should strive to unite all Christians in the country under one organisation, as far as possible. This over-all consideration would soften the possible polarisation of opinion now, the CUI having accepted the main aim, namely, economic, social and political justice for all citizens of the country and the principal goal, namely, an egalitarian, classless society. So stated, the CUI objectives should be acceptable to all. The Christian concern to restore authentic humanity or the dignity which belongs to the child of God, to every person and the conviction that anything that reduces individuals or groups to inferior positions should be combated and rejected cannot, by any means, be interpreted as a partisan or communal position. On the contrary, such an outlook should have a wide appeal on account of its universality as well as close personal reference. Viewed from a purely ethical point of view, the aims, objectives and goals set by the CUI for the Christian community in India register a high level of Christian awareness, in itself a great achievement.

Having stated a comprehensive ideal in this manner its implication may not be missed. It is that the achievement of the ideal would be possible only with the mobilisation of the masses of Christians behind the CUI. Unless there comes into being a mass movement to back up the CUI, it cannot become an effective organ of the community. The Working Committee was, however, fully alive to two dangers that might attend the rise of a mass movement, namely, its becoming a communalist body seeking its own narrowly conceived goals, on the one hand, and its neglect of specific programmes to meet the real needs of the people, especially those of the non-Christians, on the other hand. Without a firm grip on the main ideals of the CUI individuals and groups may become the victims of demagogues masquerading as wellwishers of the masses.

To circumvent such eventualities the Christian Union of India decided upon a three-phase organisational plan, as follows:

The first step should be to gather a thinking cell, in the different cities and towns, consisting of three or four people who fully understand the CUI objectives and can interpret them to others and secure co-operation and enthusiasm.

The second step is to organise a group of ten or twelve Christian leaders commanding the confidence of different sections of the community. As far as possible, this group should have representatives of the denominational, social, economic and cultural sectors of the total community in the area. This group should apply itself to preparing for the third phase by drawing up a practical programme of action intended to meet the definitely felt needs of the community, that is, of the Christians as well as those of others.

The third phase begins with the seeking of mass membership of the CUI, the main appeals to much membership being both accepted objectives of the CUI and the practical programmes of action outlined by each Branch of the CUI.

No movement or organisation can succeed without a scientific approach to organisational problems and the Working Committee of the CUI, therefore, would appeal to the Christian community in this country to become alert and active in its own and country's interests.

The CUI, in its initial stages, was seized of the fact that there are in this country several associations claiming to serve the community's interests. The question of CUI's relation to organisations such as the Indian Christian Association and the All-India Council of Indian Christians demanded attention. It would appear that many of them, while professing 'non-political' approach to the country's and community's problems, sought to gain political and social favours from the Government. Besides this, it was plain to the Working Committee that these other organisations did not have the same objectives as the CUI. Therefore any ideas of merger of these organisations with the CUI appeared to be unrealistic, for there cannot be a merger except when the office-bearers and the members of the organisations accept the CUI objectives and decide to work toward their achievement.

Mergers with other organisations proving unacceptable to the CUI, would a situation arise when the CUI and the other associations get into a position of rivalry? Perhaps; but the CUI does not want to be a rival organisation to any existing one. On the contrary the Working Committee decided that closest cooperation should be sought and welcomed, specially through joint action on important matters relating to the community and the country. This open-door policy in relation to other organisations, it seems to us, carries potentialities for the good of all concerned.

Going a step further, the CUI working Committee hoped, that in due course, it could become the sole organ representing the total Christian community in India, non-Roman and Roman, for social and political action. But it also took note of the fact that the Catholic Union of India, a much older organisation than the CUI has been functioning effectively and for similar purposes in its own orbit. Therefore it seemed good that the CUI should concentrate on the non-Roman section. Nevertheless, the Working Committee decided to set up a *Joint Council of the Catholic Union of India and the Christian Union of India*. This council would carry the authority to represent the entire Christian community in matters such as political and social action, taking up specific issues affecting the community with the State and Central Governments whenever necessary. This step was hailed as ensuring a sense of belonging together for a common cause and task in the country.

After discussing organisational matters the Working Committee reviewed some national and international issues and passed certain resolutions which are being published in this Journal. The CUI also decided to send an appeal to the Churches seeking their cooperation in organising the CUI as a nationwide movement and in educating the youth in the Churches about the importance of regarding political service as one of the key services to which God calls and sends his people.

Discussion assumed a certain amount of poignancy when it appeared as though the participants got divided in their attitude to an opinion on what may be termed national and international issues. The point at issue was whether the CUI should feel bound to endorse the position adopted by the Government on any particular issue. Strong views were expressed for both the support of the Government position

and for an independent stand. And the feelings ran high on both sides and no agreement seemed possible. Yet, at the end, the whole Working Committee *held together* in spite of divergence of opinion, even sharp disagreement. This, indeed, is an evidence of the unity of purpose and mutual understanding and tolerance among the members of the Working Committee.

It was the view of the Working Committee that it is desirable that the CUI should, from the outset, establish a healthy independence in all matters, so that neither the Government, on the one hand, nor the political parties, on the other, regards it as their agent in any way. This independence, however, may not be interpreted as the CUI 'going it alone'. On the contrary, the CUI's foundation principles make it imperative for this Union to act in co-operation with other agencies in matters which are in line with its own objectives. The independent standpoint of the CUI, it is necessary to emphasise, is anything but isolationism in another garb. But independence in the shaping of its policies and programmes is essential if its co-operation with other agencies is to be responsible and creative.

When we have said so much about the role of the CUI, its organisation, programme and its relation with sister organisations in the country, it remains for us to affirm the Christian motivation behind the CUI. It must be pointed that, in the first place, Christianity does not advocate an 'other-worldly' view of life. Far from it, the prophetic concern for radical social justice in the Old Testament and the Apostolic teaching in the New Testament interpreting the Redemptive work of Christ as the restoration of mankind into a new humanity and also the present ecumenical re-discovery of the meaning of God's love as concern to lift men and women to the level of the truly human challenge us to be involved in everything which affects human life. Therefore, Christians committed to Christ and his mission as members of his Church may not stand apart from the struggles and turmoils of life. In fact they are to bear witness to the saving power of God here and now, in this world of exploitation, hatred, and injustice. To forget this will amount to a betrayal of our Lord.

In the second place, the Christians, as men living among other men, having privileges as well as responsibilities ought to organise themselves for action to uphold the rights of *all men* to full dignity and stature as the children of God. No Christian believer may be excused from this diaconate, service to God among men, which is also an essential dimension of our witness to the Gospel of Jesus Christ.

Insofar as the Christian Union of India honours this high calling to serve the country and the community in the Name of Christ, we believe that its activities, including its pronouncements on public issues, will be guided by what is right at a particular time and in a particular situation—'it will be given to you what you shall speak'. In any event a Christian understanding of man and his destiny in this world will temper all CUI action, and, in perplexing situations, help ward off less desirable motives of seeking political or other advantages to the Christian Community alone.

J.R.C.

Famine Relief and Religious Conversion

'Christians Converting Famine-Hit People' is the caption under which the *Indian Express* of June 15, 1967 reports the allegation made in the parliament that missionaries had shown discrimination in the distribution of relief supplies. It is also alleged that the supplies were used as inducement to the suffering people to proselytise them. If these allegations are true they constitute a betrayal of the Christian faith, not to speak of it being a denial of the secular spirit of our polity.

Missionaries or other Christian workers discovered using such unfair means to swell their number, exploiting the famine conditions in Bihar and other States, should be exposed and punished, in which task the Christian organisations should take the lead and assist the Government. If, on the other hand, these allegations are found baseless, those who make them should be condemned and prevented from fomenting communal ill will.

It is possible that in the areas where the famine relief is carried on some conversions have taken place, being connected with either the missionaries or the relief supplies distribution. It is a fact that many Christian agencies have undertaken large scale relief programmes in the famine

affected areas. The crux of the matter, however, is to prove that material inducement or corruption has taken place. If not, it should be remembered that the Constitution of India specifically allows the followers of any religion to preach, practice and propagate their faith. There cannot be curtailment of this liberty without incurring censure for constitutional impropriety.

In the whole episode two issues seem to stand out clearly: first, that like any citizen of the country the relief workers may preach and propagate their faith, be it Hindu, Muslim or any other—the law allows it and the Constitution grants it; secondly, attempts to make 'converts' of people in helpless condition through gifts or food or clothing are despicable and punishable under law. These two issues ought to be placed against the background of the freedom of all individuals to choose their religious affiliation, without let or hindrance. Confusion and ill will are the result of overlooking these basic issues.

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Forest Economy, Fuel Research and Church's Opportunity

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1. Techno-theology

In the light of the intensive thinking on Church and Society at world level today the concept of the techno-theological connection between the deteriorating forest economy of India, the saving science of fuel research and the service opportunity of the Church, should not seem incongruous:

In the 20th June issue of the *Guardian* there is an article on *Bihar Drought and Afforestation* by Mr. S. R. Ponaiya, dealing with the wastage of wood fuel in cooking and the disaster of deforestation, leading to low rainfall, soil erosion and impaired fertility of the land.

This is a subject of great national importance to which, I strongly believe, the Churches throughout the country can make a tremendous contribution, but only if ... there is a change in their theological attitudes and emphases, and there is a *rapprochement* between the concepts of the *sacred* and the *secular*, and between Theology and Technology.

2. Wood Burning and National Health and Economy

The burning of wood as fuel in the 100 million kitchens in India is not only a problem of forest economy, but a human problem of national health and happiness. 'The Kitchen kills more than the Sword', is an old German saying. In early Roman times Seneca blurted out in the Senate: 'Look at your kitchens. Do you wonder that our diseases are beyond counting?' For judging the health and living standards of a people there can be no better index than the state of their kitchens.

The kitchen is the centre of the home and has a definite contribution to make towards the health and comfort of the

family. Indian kitchens are suffocating chambers of pungent smoke, irritating the nose, eyes and lungs of the housewife and even more violently irritating her temper! Open smoky chulas, needing frequent blowing, the fatiguing heat of the blazing fire and black walls with dirty soot, create an environment which is unhygienic, unæsthetic and depressing. Kitchen smoke is also responsible for causing or aggravating lung and eye diseases and for lowering of general vitality.

In about 100 million homes in India over 125 million women and girls spend about a quarter of their lives in such gloomy kitchens exposed to discomfort, disease and slow death. And yet on the Physical health, mental vigour and spiritual poise and health and cheerfulness of these women depend the physical health, mental vigour and spiritual poise of the nation.

3. Smokeless Chulas

In order to prevent this deterioration of the health of women, to reduce wastage of fuel and to avoid unnecessary cutting of forests, a simple, scientific, smokeless chula was evolved after a series of experiments in the Hyderabad Engineering Research Laboratories in 1946. The main condition of research was that the final design must be acceptable to the village woman, and even satisfy her prejudices!¹

In time the chulas became popular and were encouraged in different parts of the world by the United Nations Organisations like WHO, UNESCO, ECAFE and FAO. The Forestry Division of the Food and Agricultural Organisation instituted a world survey of wood burning stoves in different countries, and found that the Hyderabad Smoke-

* Dr. Raju was formerly the Director of Engineering Research to the Government of Hyderabad and United Nations Consultant on Rural Housing

¹ S. P. Raju, *Smokeless Kitchens for the Millions* Christian Literature Society, Madras, English, Rs. 1.50, Telugu, 50 Paise. Marathi, 50 Paise (Jivan Vachan Sahityalaya, Poona).

less Chula, built of brick and mud, was the simplest and cheapest scientific cooking device for poor people in the under-developed areas of the world in Asia, Africa and Latin America.²

In the matter of fuel economy the saving due to the chula may be from 20 to 40 per cent according to the carefulness of the user. The average saving may be about 25%. The saving on forest cutting is difficult to estimate. It may be of the order of 20 to 40 million trees a year saved. In many it may mean a saving of some 50 crores of rupees a year.

In India the Community Development Projects included the chula in their programme and even called for statistics of the number of chulas built in the year. My inspection of some of these places indicated that in the race for earning credit for the number of 'Raju Chulas' built in the areas, the accuracy of the design was forgotten and the woman did not get the benefit of a smokeless kitchen!

In Nigeria in North Africa where this chula was introduced by a missionary lady and greatly encouraged in Girls' Schools by the Women's Education Department, the chula is valued not only for health and saving of fuel, but even more the lessening of fire risk in the thatched houses of Africa.

In Puerto Rico an enthusiastic professor of Home Science in the University learnt all about the chula, built working models in the laboratory and opened courses of instruction in the science and construction of the chulas for the benefit of women teachers in the different states of Latin America.

Last year I received a request from the Director of the American Peace Corps Volunteers in South India if I would train some 35 volunteers in the principles and practical construction of these chulas. They were given the training in the Engineering Research Laboratories, and they are now in the villages of Andhra Pradesh, building and using the chulas in the Basic Training Schools for cooking the midday meal for the children, and helping village women in constructing the chulas in their homes.

4. The Churches and the National Need

The fact that American Volunteers should come 10,000 miles to India, learn the principles and construction of the Indian smokeless chulas and build them in Indian village homes, must give cause for the Churches in India to pause and ponder!

It is not that the Indian churches are not alive to this need of the country. I know devoted individuals who have been keenly interested in spreading these health giving and economic domestic convenience. But in view of the stupendous need of the nation what is required is a countrywide awakening of the conscience of the Churches as a whole to meet this urgent need. It is not that they need a new organisation. This service is well within their present capacity.

For mobilising this potential two things are needed: one, a re-thinking of the theology of MINISTRY to its logical conclusion; and two, a re-organisation of the existing set-up for a countrywide drive for national service.

Theologically: some churches feel that the kitchen belongs to the secular department of life and does not come within the evangelistic ministry of the Church. Let us look at it logically. 'Prevention is better than cure', is a universally accepted maxim. In Christian hospitals curing lung and eye diseases caused by kitchen smoke is considered a spiritual ministry of healing: or the MINISTRY OF CURATIVE REDEMPTION. Logically then the preventive effects of the smoke and disease preventing chulas must

come under a higher form of ministry: the MINISTRY OF PREVENTIVE REDEMPTION!

Organisationally: I believe that the churches have an eminently suitable set-up for this national service. Invariably all the churches have some form of social service boards or committees for: Christian Citizenship, Social and Economic Concerns, Rural Health, and so on. And they have their own budgets.

What is most strategically useful is that the National Christian Council of India has an Economic Life Committee with representatives from the Regional Councils.

Many churches are engaged in training local leadership in the village congregations and have Village Leaders Training Institutes. Some of them have courses in smokeless chulas.

In addition to the churches there are other Christian organisations touching society more intimately like: the YMCA, YWCA (especially) and the SCM, for whom this must be a legitimate piece of national service.

The Roman Catholic Church has stolen a march over the Protestant Churches. They have an Indian Social Institute with an Extension Centre in New Delhi and a Training Centre in Bangalore and publish a magazine called *Social Action*. The Training Centre is for Priests from different parts of India for a period of some weeks or months in matters of Religion in Social Action, Public Health, Co-operation, and so on.

5. Now for Practical Action

I have said enough to indicate the magnitude of the Nation's need of smokeless chulas for the sake of the health of our women, the preservation of our forests, the prevention of our irrigation tanks from silting, and the growing of our food. I have also indicated the potential that exists in our Churches to meet this need, which only needs sparking to bring out the latent enthusiasm and determination for national service.

What is our practical action? Let me make a few suggestions at national level and at local church level.

1. The National Christian Council may send out a countrywide appeal to the Heads of Churches to mobilise their Economic and Social Concern departments to make plans for meeting this national need. As was done in the case of the International Geo-physical Year (IGY) the NCC may launch an Inter-Church Smokeless Chulas Year (ISCY).
2. The Economic Life Committee of the NCC may follow up this campaign by bringing out necessary publicity literature and keep note of the progress during the year.
3. The Regional Councils of the NCC may follow this up in their regions by giving wide publicity in all the Christian vernacular magazines of their regions.
4. The Heads of Churches may be requested to deploy the Village Leaders Training Institutes for spreading the smokeless chulas widely in the villages.
5. The Heads of Christian Girls' Schools be requested to teach the smokeless chulas in their Home Science departments as in Nigeria.
6. Christian Organisations like the YMCA, YWCA and Student Christian Movement to promote these chulas in their Summer Work Camp Projects.

The need of our country is great.

Will the Churches rise to meet this need of our people?

² *Wood Burning*. Hans Winkelmann, UNFAO (published in French and English).

The Sound of Music

Tamil lyrics, not dragged along by an almost Westernised raga nor jazzed to a Hindi-filmlike tune, but sung, as they were meant to be sung, passionately and authentically to classical Carnatic ragas—this was the sound that filled the United Theological College compound during five days (15th-20th) in April last. It was the occasion of the Emmons E. White Institute of Carnatic Music.

Twenty-six people attended, both Lutherans and members of the C.S.I., from various parts of Tamilnad and from the Tamil pastorates of Mysore Diocese. Not all of the delegates were knowledgeable in Carnatic music. Nevertheless, all quickly learnt to sing confidently and correctly lyrics such as 'Deva Pita enran meippan', and 'Jesuvaippola nada' to the appropriate ragas. It proved that most Tamil congregations which contained one or two enthusiastic people could learn to use Carnatic music well and thus remove the sense of inferiority which many of them feel, or ought to feel, when overheard by Hindu musicians. Further confirmation of this was provided by the Good Shepherd C.S.I. pastorate's singers and instrumentalists from Kolar Gold Field, when on the first evening of the institute they gave an exquisite rendering of the C.S.I. Liturgy to the Jaffna Carnatic musical rendering. Understandably the whole congregation could not be present, but some of us at the institute had been present at Good Shepherd Communion services, when the Jaffna rendering is always used, and we could assure the other delegates that nearly every member of the congregation, men and women, young and old, join in the singing of even the most difficult pieces.

The institute was made possible by a generous gift from the Rev. Emmons E. White, a missionary well known throughout Tamilnad, and especially in Madurai, for his enthusiasm for, and skill in, Carnatic music. In his home in the United States he still maintains a lively interest in the Indian Church's use of indigenous music, and he has given an endowment of \$1,000 to the United Theological College, Bangalore, to be used for the promotion of lyric singing in Tamil churches. A committee appointed by the College decided to hold an annual or biennial institute for this purpose and the April 1967 Institute was the first of its kind.

Those who attended found the five days of the institute thoroughly enjoyable and most valuable. This was due to the excellent leadership of Mr. White's own guru and teacher of Carnatic music, Sri D. Srinivasa Iyengar. He is well known in South India as a Jalatharanga Vidwan. What is less well known is that he is an able teacher, one who is not only highly qualified in Carnatic music, but who is able to inculcate in others an enthusiasm for this music and quickly to train them to sing a simplified form of it to the best of their ability. This institute proved that the Christian Church should never be afraid to use all the resources of the culture in which it is placed; for Sri Srinivasa Iyengar is not a professing Christian, but it would be difficult to find another man so appreciative as he is of the potential of Tamil Christian lyrics and such a master in the performance of kalakshepams.

During the mornings of the institute Sri Srinivasa Iyengar gave lessons in the fundamentals of Carnatic music and taught the proper singing, both as regards raga and talas, of seven

selected lyrics, including a version of the Lord's Prayer. The evenings included private practice and sessions open to the general public. At these public sessions Sri Srinivasa Iyengar gave musical recitals, one evening a kalakshepam on the story of the man born blind, another evening a vocal recital and on the last evening a Jalatharanga recital. Each time he used some of the lyrics taught in the morning sessions, but embellished their ragas as only a skilful soloist can do.

An evaluation of the institute was made by the delegates themselves at a closing session and a few suggestions were made for its future improvement:

1. The institute should last at least ten days.
2. A more detailed syllabus should be prepared, provision being made for those knowledgeable in the fundamentals of Carnatic music to join the institute part way through.
3. Lyrics and ragas chosen for special practice should be those in common use in the majority of congregations and a few which would be useful in kalakshepams.
4. Dioceses and districts should co-operate in the work of the institute by sending delegates who would be in a position to organise similar institutes at the diocesan and local level. The co-operation of the Tamilnad Christian Council might be sought in this matter, and tape-recordings might be made of some of the Bangalore Institute's sessions for use at the diocesan and local level.

A very encouraging feature of this institute was that delegates participated in its sessions wholeheartedly enough both to make it a success and also to enable them to make constructive suggestions for its greater success in the future. However, some of the suggestions cannot be implemented unless we increase our funds. Will it not be appropriate for the churches in South India as well as individuals who are concerned about promoting the use of Carnatic music in Christian worship, to make special contributions to the endowment fund which has now been established through the generosity of Mr. White? You will agree that we should not ask for further financial help from abroad.

All the delegates wished to put on record their gratitude to the Rev. Emmons White for providing for this institute. He will find reward enough if this and future institute fulfil the hopes he expressed in a message read to the delegates at the opening session:

'It is good that the Indian Church knows something of the spiritual heritage contained in Western hymnology. But, along with that, why not make good use of the best of India's musical culture, to praise the revelation of God in Jesus Christ and also to commend the Gospel to all men in terms of that culture, especially to the people of India? It is because of this high purpose that this institute has been set up. It is our strong hope and desire that many Indian pastors and lay leaders will learn as much as they can of this type of music and will train others in their congregations to use it in the worship and work of the Church.'

W. ROY PAPE,

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Catholics in Holland Introduce Bold Changes

Liturgical Reform in Full Swing

HEINZ JOSEF HERBORT

Odiijk, 12 kilometres south-east of Utrecht. Friday evening. A row of houses on the outskirts of a village with 3,000 or more inhabitants. Thirty people are sitting round a long table placed diagonally across the living-room. Most of them are Dutch, but there are also Belgians, French, a German studying in Utrecht, an American girl—Catholics and Protestants. The table is laid for an evening meal with knives and forks and plates, and jugs containing red wine. Afterwards they are going to eat minestrone soup. There are some flat baskets containing long white rolls of breads like the French 'baguettes'. Beside each plate is a little book, an 'Oekumenisch Liedboek' bearing the subtitle 'Zolang er mensen zijn'.

The 'host' for the evening is Mr. Rob Steinbuch, a technician from Utrecht aged about 35. (A fortnight later the host will be a physicist.) He says a few words of greeting, especially to those who are attending for the first time, eight young people who have come with their Pastor from the North of Holland. Then he alludes to the questions of the day—Vietnam, the racial conflict in Rhodesia and in America, the East-West conflict, the need to care for 1.2 million old people—and says that these questions concern us all.

A hymn is sung, its theme being perplexity and fear. Someone reads a passage from St. Francis of Assisi: 'O Lord, make me an instrument of Thy peace'; then the others make a general confession. A passage is read from Isaiah, followed by a few words, a hymn, and a chapter from Dag Hammarskjöld's Diary. Then someone brings in the soup.

Mr. Steinbuch takes one of the white rolls of bread; he refers to the need of bread for the maintenance of human vigour, then goes on to speak about the Last Supper, the breaking of bread and the sharing of bread. Then he breaks his own roll and gives a piece of it to his neighbour, who in turn breaks off a piece and hands the rest on to the person beside him; in this way the bread goes all round the table.

The participants serve each other with wine. Mr. Steinbuch quotes freely from I Corinthians chapter 10: 'When we break bread, is it not a means of sharing in the Body of Christ?' Then he lifts his glass and drinks the health of the others: 'Shalom' (peace, justice); the others respond to the toast, eat their bread and drink their wine. After that they tackle their soup and talk.

A man from the Dutch Radio and Television describes his journey to the USA, what he saw in Mississippi, about the Delta-programme there (1) which is helping the coloured voters to fulfil the 'formalities' required in order to be included on the electoral roll. A box is handed round; the proceeds of the collection are to be sent to the Delta-programme (it includes several 10-guilder notes). Finally a hymn is sung and they leave the table; the meal costs 1.75 guilders. In the neighbouring room they can enjoy cigarettes and 'een kopje koffie'. The conversation is about Mississippi and the Delta-programme, and whether religious groups should interfere in politics or not; it goes on very late. It is long after midnight before the Pastor from North Holland (who is opposed to political commitment by the Churches) at last goes home with his young people.

I had been a guest at an 'Ecumenical Communion celebration'.

The 'Shalom' group consists of 30 regular members from different Christian Churches, plus 500 'participants'; it has an annual budget of 200,000 guilders.

The Catholic from Germany was both shocked and interested.

Parrakeets and Canaries

Three hundred metres from the housing settlement stands the Roman Catholic Church of Odiijk, dedicated to St. Nicholas and only recently opened. It is a brick building, with the vicarage and the sacristy built on at right-angles; the green lawn in the centre can be reached from the church by a French-window. Inside the church is not very revolutionary, but one is struck by the presence of a large aquarium and two cages containing parrakeets and canaries.

On Saturday mornings Priest H. J. M. Bary celebrates Mass here at nine o'clock; 'let the people have a good rest before they come'. The previous day a baby had been born but it died an hour later. In such cases, instead of the Requiem, Priest Bary celebrates the 'Angels' Mass'. But the 'formula'—i.e. the passages which he reads and the prayers, and also the short five-minute sermon—were prepared by him during the night at about 1.30 a.m., after he had fetched the German Catholic from 'Shalom' and drunk a few whiskies with him.

During the short Mass, attended only by the baby's father with three friends and a few old women, the Priest speaks of the inscrutability of God and His 'cruelty.' He even mentions the bird in the cage as one of those creatures which reap although they do not sow. But he does not utter one word of 'easy consolation' nor talk easily about 'God's Providence'. He says that we can never understand the ways of God. Then he goes on to speak of the desire to believe in eternal life, for faith (he says) is the desire-to-believe.

The German Catholic wonders when he could ever have heard that in Germany.

With regard to his 'formulary' and his sermon, in which he tackles contemporary problems, Priest Bary says, that of course is no 'hard labour'. Today (i.e. since the Vatican Council) liturgical reform must be taken seriously; one must 'do something about it'. Asked whether he did it alone, Bary replied no. 'We have a parish council here for liturgical matters. The organist, the choir-leader, a few laymen and I meet once a month, and then they suggest to me what I should preach about during the next few weeks. Together we select related biblical readings and hymns; that is usually the most difficult job of all.'

The German Catholic also belongs to a liturgical committee at home. He tries to imagine what would happen if he were to suggest to his Priest to speak about certain questions in one of his next sermons.

Nijmegen. On the main road to s'Hertogenbosch stands an Augustinian College. The young priest in charge of the choir seems to know from experience that the best way to explain to a stranger what form of liturgy is now used is to do so in the 'Boskapel' itself (i.e. in the 'woodland chapel', for the church stands in a little park). The visitor is led into a rectangular room which rises slightly at the back like a lecture-hall; it contains chairs, but no kneeling-stools, a square stone table in the centre with chairs behind it for the priest and the deacon, and a lectern.

There is no tabernacle in the chapel; the tabernacle stands in a small separate room on the right of the entrance; it has a small door and a few glass building-stones. To the left of the entrance is a similar room. Asked what this is used for, the young priest replies, 'people can make confession there, if they like'. 'Don't they want to make confession then anymore?' 'No!' Before the great church-festivals the congregation gathers for a 'Boete-Oefening'—a joint confession of guilt and sin. Nothing more? 'What is sin then?' asks another priest, addressing the German Catholic. What is man? he thinks. But the priest insists: 'Can a believer sin? can anyone whose faith is firm deliberately do something wrong?' He goes on to stress the fact that the liturgy of the Eucharist very clearly mentions 'blood for the forgiveness of sins'. Every Mass opens by singing a 'Kyrie eleison', which is a confession of sin. The Introitus formerly in use and the 'Confiteor' could therefore be omitted. Their own practice now was to leave it to the celebrants to decide whether the priest should include the 'Confiteor' in the Mass, or not.

How often do you celebrate Mass, then? A young priest, who has only been ordained two years, now a student of comparative religions at Nijmegen University, admits: 'We had Mass this evening, so we shall not celebrate it tomorrow. We feel that we can no longer hold it as frequently as we did in the past.'

The German Catholic thinks of some people who, out of routine, appear to be able to hold Mass more often than that.

Christmas Carols in 'Beat' rhythm

About two kilometers from the Augustine settlement is Nijmegen's newest suburb, Hatert. If you stand in front of the main entrance of the Catholic Church of St. Antonius you might think it was a railway station: it has a gigantic glass facade with three windscreens (also made of glass). There are seats for 950 people, but at Christmas 2,300 attended the Midnight Mass. They sang a Kyrie eleison to the tune of a popular Dutch song 'Sloop, John B.', accompanied by two electric guitars, a drum and the organ. While they were all receiving Communion they sang a modern translation of the French carol 'Il est né le divin enfant' in a sharp 'Beat' rhythm, the drummer taking occasional drum solos. The service ended with a 'Beat' version of the German carol 'Herbei, o ihr Gläubigen'. Their so-called 'hymn-book' (mimeographed sheets) contain 65 songs accompanied by a 'Beat' band. They are written in contemporary language and the older people join in singing them.

The German Catholic remembers that on the previous Sunday he had attended a service in a church in Hamburg taken by a famous man. There the congregation had sung: 'O Seel' in aller Angst und Not, flieh hin zu Christi Wunden rot, in Christi Wunden schliess dich ein, da wirst du froh und sicher sein.' (2) As he was not sure what this meant in real terms, he preferred not to join in the singing at all.

Amsterdam. In a side-street near the Rijksmuseum the Catholic Student Group has its Centre. The Sunday service held at 11 a.m. in the Church of the Ignatius College is always packed to overflowing—not by students, but by Christians from the city. (In Amsterdam there are 20,000 students, of whom 4,000 are Catholics; only 500 belong to the Catholic Student Centre.) An extra service has had to be arranged in the Chapel of a girls' school, but even there late comers have difficulty in finding a seat; sometimes they have to carry a stool right up to the steps of the high altar, which is no longer used.

There is no need to mention all the details; it is no longer of any importance whether there is an intermediary prayer or not. The opening ritual is completely changed, including

freely-selected readings from the Bible. (The first passage, from the Book of Job, is read by a young lady in a miniskirt.) Then comes a sort of 'preparation for the offering' in the form of thanksgiving, and a great deal of singing. The most important part of the Mass, the so-called 'Canon', centered in the Words of Institution ('This is my body...'), has been entirely reformulated, and is said in Dutch. At Communion, a piece of the consecrated bread is broken off and laid in the hand of each person present; everyone participates without exception. Two persons representing the congregation, a woman and a man, drink from the cup, which is made of glass. The ceremony has hardly any resemblance to the form prescribed by the 'Missale Romanum'.

What has happened? The Dutch have taken the Vatican Council seriously. For instance, they carry out Article 14 of the Constitution on the Sacred Liturgy word for word: 'Mother Church earnestly desires that all the faithful be led to that full, conscious and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as a chosen race, a royal priesthood, a holy nation, a purchased people' (1 Peter 2:9; cf. 2:4-5) is their right and duty by reason of their baptism.' Only six years ago the Sunday Services in Holland were marked by the passivity and lethargy of the congregation; they only woke up when the collection was taken (sometimes there were three collections during the service). There was very little congregational singing and very few people received the Sacrament frequently.

The pressure of the 'Pillars'

In Holland Catholicism has for a long time enjoyed more rights and opportunities than in almost any other country in Europe. Here the phenomenon of the 'verzuiling' (= 'the pillars') must be mentioned. For decades all public life in Holland (and private life also) was marked by the sharp distinction between different ideological groups ('pillars'), i.e. between Protestants, Catholics and neutrals. Like the other groups the Catholics have their own institutions, schools, a university, newspapers, a broadcasting station (KRO), and a trade-union.

In the struggle between the 'Pillars' for a long time the Catholics got the worst of it. About 1900 60% of the population were Protestants 5% neutral, whereas only 35% were Catholic. At that time Protestants would not buy goods in Catholic shops, and vice versa, and in public life the division between them was extremely strict. The Church leaders did their utmost to isolate their members from each other. Even as late as 1942 a Pastoral Letter sent out by the Dutch Bishops forbade Dutch Catholics to join socialist trade-unions under penalty of excommunication. They were even punished by the Church for listening to the socialist radio programme.

This permanent isolation from other groups has stored up tremendous energies. Perhaps it was really only a question of a generation, when the 'intellectuals' would prevail against the supporters of the 'pillars'. More probably, however, the weakening in the ideological differences is due rather to the increase in the number of Catholics (about 45 million today, i.e. 40% of the total population) and also to the religious indifference of the other 'pillars' (40% Protestants, 20% neutrals). As a result the activities were concentrated in the particular individual religious spheres.

Furthermore it must not be forgotten that Dutch philosophers and theologians have always been under the influence of foreign thinkers. Their own work never reached the wide public very quickly. Consequently for a long time it was not apparent what was happening in this comparatively small country.

Admittedly the Second Vatican Council received many

impulses from Holland. But the suggestions were mainly based on practical experiments. And Rome could no longer forbid practices which had once become the custom—unnoticed. For instance, Holland was already using the Dutch language during large sections of the Mass at a time when hardly anyone else had thought of doing so.

Dutch Catholicism today is extremely pragmatic. This means that (at any rate since the Vatican Council) it differs from Catholicism in many other countries which posed as 'progressive' at the Council, like the Germans.

That is not allowed

In Germany if one asks a priest why he does not read the most important part of the Mass (the Canon) in German so that everyone can understand it, he replies 'that is not allowed'. In Germany if one asks a priest why he leads me into the sin of lying by making me say with the Psalmist 'I was glad when they said unto me, let us go into the house of the Lord', he may be a bit embarrassed, but he is 'not allowed' to substitute a more appropriate text. If one asks a priest in Germany if he does not think that the scripture readings which are already familiar to every churchgoer should be replaced by other passages, one receives the reply, 'that is still not allowed'. And if one ventures to point out that the hymn: 'Wunderschön prächtige, hohe und mächtige, liebevoll holdselige himmlische Frau., Gut, Blut und Leben will ich dir geben, alles was immer ich hab', was ich bin, geb' ich mit Freuden, Maria, dir hin.' (3) is bad poetry, and that many of the hymns inherited from the age of pietism have appalling tunes, one receives a sympathetic smile (as if one were a hyper-sensitive aesthete); or else one is told that jazz is not allowed, and that the twelve-tone scale is not suitable for Church.

In Holland no one talks about it, but simply throws out what in his view is no longer usable, and replaces it by something else. In Holland people are always honest. They have discovered that the Sunday service also concerns 20th century people. The service has been 'humanised'. This does not mean that it has been anthropomorphised, certainly not that it has been secularised; it has only been adapted to human needs. In Germany, on the other hand, it still clings to 19th century survivals—at any rate as far as the

language is concerned. It may look a bit shabby, but the students in Amsterdam and the Augustines in Nijmegen do not use beautifully-bound missals; they have loose-leaf folders into which they can clip the texts for each day. They have to work out the texts themselves, and this is where the system might easily break down in Germany.

Increasing participation

The new movement in Holland has its own consequences. There has been opposition to the new Catechism, for the reaction has formed a firm group called 'Konfrontatie'. In Germany this new Catechism would presumably still have to wait for an imprimatur.

In Holland people have the courage to keep on thinking and experimenting. They do not merely place their hopes 'in the Holy Spirit appearing at the next Bishops' Conference and giving fresh directives; they realise that they must do something themselves and try it out.' Externally at least this courage is proving successful; last January the number of Catholics attending Sunday service was 80% of the total Catholic population. (Strangely enough, in reply to a questionnaire 80% of the population were opposed to compulsory celibacy for priests; among the priests themselves 40% voted against compulsory celibacy).

In Holland there are also men who are wondering what is suited to 20th century people in the form of texts, ideas and themes. There is the poet Huub Oosterhuis who makes free translations of the Psalms for new hymns, giving them fresh content in a language that is acceptable to contemporary people; there is the composer Bernard Huijbers who writes rhythmical hymns, antiphones (in which the choir and the congregation sing alternately), and melodies which have no connection with 'German Gregorian chanting' (but rather with a bolero-rhythm). The people soon learn tunes and join in singing them.

In Holland there is also a Bishop, Mgr. Bluysen of s'Hertogenbosch, who allows his people to experiment, and does not call them to heel as soon as they leave the traditional path.

In the meantime German Catholics are arguing about the structure of their Central Committee.

The German Catholic would like to live in Holland.

(With acknowledgment to 'DIE ZEIT', Hamburg, and 'the W.C.C. Monthly letter about Evangelism'.)

Letters to the Editor

A Master Retreat to Train Leaders to conduct Retreats

Leader: THE REV. CANON ALAN WEBSTER, *Principal, Lincoln Theological College, England*

Dear Friend,

Heads of several churches have asked us if the Ecumenical Christian Centre could help to deepen the spiritual life of the clergy by arranging retreats for them. You will agree there is a great need for this. We have been thinking about this for sometime now and making enquiries and negotiating with the British churches for a suitable person who will be able to conduct retreats and also train leaders to conduct retreats. As a result we are glad to announce that the Rev. Canon Alan Webster, Principal of the Lincoln Theological College, England, has responded favourably to our invitation. His visit is being sponsored by the churches in Britain. Canon Webster is a deeply spiritual man, pastor, scholar and writer quite alive to the problems of the modern world. He is scheduled to arrive in Banga-

lore early October 1967, and will be with us till the middle of December 1967. He will be conducting one retreat each in all the South Indian states for clergy and also special retreats for other groups.

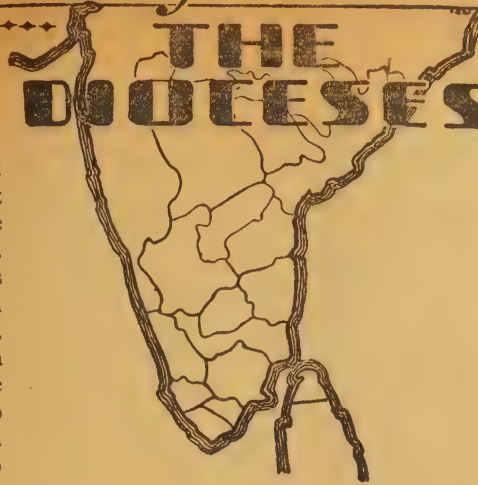
In these days of activities and rush one could always hear the cry—'Oh, I am too busy, I have no time.' Should we not recapture the significance of quiet, silence and reflection in order that we may find the true meaning and goal of life and that our ministry may become more dynamic in the service of the gospel.

With this in view we are planning to arrange a Master Retreat at the Ecumenical Christian Centre from Tuesday November 28 to Friday December 1 to train suitably

(Continued on p. 16)

[AUGUST 1967]

THE DIOCESES



MADRAS DIOCESE

Director of Evangelism. The recent Survey of the rural areas showed that there are large parts of our Diocese where the Gospel has not been preached. We need to go into these areas with the Good News. To help us in doing this, we have asked the Rev. C. S. Vedakan to be Director of Evangelism for the Diocese. At the same time we have asked Dr. Eugene Heidemann to work with him as Associate Director. Together they will work out plans to help us to more effective witness, especially in the areas where no church is at work.

Director of Industrial Mission. In connection with the work of the City Mission a good beginning has been made in the work of industrial mission. The Diocesan Council had a discussion on this and agreed to authorise a further programme. We are happy that Mr. C. A. Cornelius, Manager of Hindustan Teleprinters, has accepted appointment as Honorary Director of this work, and we have asked Reverends N. Sugirtharaj and Gembeeram to be associate Directors. This work will include the arrangements of meetings for managers, workers, trade-union members and others to learn more about how Christians can bear witness to the rule of God in the world of industry. As new factories spring up every day around us, it is more and more important that we should bring the Gospel into the life of industry.

Social Work in Madras City. One quarter of the people of Madras live in slums. Probably about 30,000 of them are Christians. During the past year the congregations in Madras have been asked to help the slums in their neighbourhood and some have begun to do so. In order to help them, we have invited Rev. Paul Dettman to come and work with us for a year or two. Mr. Dettman was trained in the Chicago City Mission and has worked in Madurai. He will be attached to St. Andrew's Church, Egmore.

Kancheepuram Hospital. This small but well-equipped hospital is increasingly over-shadowed by the Government Hospital which has become the District Headquarters Hospital for Chingleput District. It seems clear that there is no justification for running a small Church hospital which is merely competing with the services offered by the State. It has therefore been decided that the Kancheepuram Hospital should develop special-

ised service for orthopaedically handicapped children. This is a greatly needed service which is not being provided elsewhere in the District.

Christian Service to Industrial Society, Madras. Madras will be to India what Japan is to Asia, said Mr. Asoka Mehta, Union Planning Minister, recently. Japan is undoubtedly the most industrialised nation in Asia, and one of the leaders of the world industrially, with a population quickly shifting from rural surroundings to urban-industrial conditions.

Today, 50% of the 18½ lakhs of the population of Madras city is employed in industrial work, and perhaps 65,000 of them are Christian men and women. How is the Church ministering to them, and through them to their non-Christian colleagues? Do Sunday services help Christians to relate their faith to their daily work in our technological and industrial environment?

The Industrial Team in Madras has continued to help to study, define and clarify some of the human, social and ethical problems of society today. In March, an afternoon's seminar was held in a Lutheran Church to consider Christian participation in trade unions, and the same subject was discussed at a meeting in Wesley Church, Perambur, in April. For men in middle management positions, a seminar was held at Ambattur, and a group of people in senior management posts meets monthly.

Services for Industry were held in 10 churches in connection with the international celebration of May Day, and copies of Tamil order of worship are available from Miss Leith (4, Porur Somasundara Mudaly Street, Madras-17).

Two presbyters attended courses at the Madras Productivity Council, and Rev. A. Samuel (Alandur) has been studying for three months at the

government training centre in Madras for worker-teachers.

The Industrial Team members and others have been enriched by opportunities to meet visitors from near and far who have shown considerable interest in this approach by the Church to Christian witness today. We have welcomed friends from the National Christian Council, Ecumenical Social and Industrial Institute in Durgapur, the Methodist Church in Bengal, the American Presbyterian Church in Pakistan; the Church Missionary Society in London, and the American Methodist Church in New York.

Members of the Industrial Team will be glad to be of help to any churches in industrial areas for planning seminars, discussion groups, services, etc. on human problems in today's industrial community, for we believe that God is at work within India's social and industrial revolution, and that He is calling us to co-operate with Him by intelligent, responsible thought and action.

Christ Church, Ambattur, the most modern church in the Diocese, designed by a RC architect friend Mr. Johnson, was dedicated by Bishop Newbigin on February 7th. The Revds. R. D. Newell, M. Gembeeram and F. B. Christian took part in the service. Many Presbyters, men and women from the city churches joined the procession and the dedication service led by the choir of Zion Church, Madras. After service, dinner was served to the congregation and the visitors.

The total cost of the church building including furniture is Rs. 64,397. Rs. 45,000 was met from the City New Churches Building Fund and the balance was raised locally. The church stands on a most central site assigned by the government. Ambattur, once a Brahmin village is now developing into an industrial township with a growing Christian community. A parsonage was also built at a cost of Rs. 26,000 out of the CNCB funds and was dedicated on the Republic Day by the Rev. R. D. Newell.

The Area Youth Festival was held on February 19th at St. Paul's Church, Vepery. The programme began with Tea and music at 4.30 p.m. The Bishop and Mrs. Newbigin were welcomed by the Area YF Secretary Mr. Ernest Peter. The Youth from Madras South provided music under the leadership of the Rev. N. Sugirtharaj. Mr. V. Pandian, Diocesan Youth Secretary gave a talk. There was a procession at 6 p.m., followed by Divine Service conducted by the youth with musical items

by several groups. The Bishop preached the sermon. Nearly 250 young men and women participated.

Christian Rainy Hospital, Royapuram, held the annual graduation service in the Royapuram Church on March 18th. The Rev. D. M. Samuel presided. The Rev. R. Jeyakaran addressed the old graduates and the Rev. Sundar Clarke the new ones. Dr. Miss Manuel presented the certificates and distributed the prizes. 15 Nurses graduated.

The Area Women's Fellowship Festival was held on the Feast of the Annunciation, April 4, at St. Paul's Church, Vepery. Bishop Newbigin celebrated the Lord's Supper and preached. After breakfast Mrs R. G. Chellappa presided over the Fellowship meeting in the place of Mrs. Newbigin who was indisposed. Nearly 250 women participated.

The Seton School, Kilpauk, held a Thanksgiving Service on April 4 on the occasion of its closure after 68 years of service. Bishop Newbigin presided and addressed the gathering. Miss H. Clarke, Principal read the final report.

In 1877 a small group of women gathered together in the CSM bungalow in Jarretts Gardens, Egmore. They were all widows, orphans or converts of the district who were given instruction in the rudiments of embroidery by a woman Missionary to enable them to earn and support themselves. When the Mission moved from Egmore to Ormes Road compound, this small embroidery class was discontinued. It was re-started in 1899 in connection with the High School, to help poor girls pay their tuition and boarding fees. In the year following the scope of the curriculum was greatly increased and the government urged the Mission to include a Teacher Training course. This was accomplished in 1927. A hostel was built for the students and Miss Evans took charge. Two years later the school of embroidery and dressmaking was in full stride.

The number of students increased, the High School became a Preparatory School under Miss Bain and classes were conducted in the bungalow and under trees. Mr. Seton, a director of Simpson & Co., who with his wife took keen interest in the sewing classes, left a substantial sum of money to the CSM. In 1939 the school was built and was called the Seton School. However, the decision to close the school now was taken after a careful survey and discussion. Apart from finance and staffing, the factor which most influenced this decision was that most of our students are unemployed and have little hope of employment in the future. We rejoice and thank God for the opportunity for long service given to the Seton School. It is now proposed to use the buildings and

resources of this school for the Church Training Centre.

Meenambakkam CSI congregation and their Presbyter the Rev. J. Dhyriam held a reception and Tea on the occasion of the laying of the foundation stone for a church by Bishop Newbigin on March 11 who also delivered the message.

Adyar CSI congregation and their Presbyter the Rev. Peace B. David arranged a service of dedication of the new 'House of Prayer' by Bishop Newbigin on April 9, followed by the Lord's Supper. The guests were served light refreshments.

A Joint Gospel Meeting was organized by the CSI, TELC and the RC leaders in Tiruvellore on March 25. The meeting was preceded by a procession. The Rev. Henry Lazarus presided. Mr. D. Koilpichai, CSI, the Rev. D. Jacob, TELC and the Rev. Fr. V. M. Thomas, RC delivered messages.

Sriperumbudur Pastorate. A new church was built at Kannur Ariyavakkam at a cost of Rs. 7,000 and was dedicated to St. Peter on April 11 by Bishop Newbigin. The Rev. E. O. Shaw baptized 37 persons on the same day and received them into the Church.

A Summer School of Music was opened by Bishop Newbigin on April 30 at the Goudie Hostel, Tiruvellore, to teach and train church and gospel workers in Indian Church Music. Messrs. D. A. Thanapandian, S. Lawly, R. Messiah-doss, G. D. V. Ezekiel, A. Sathiasatchi and S. Sundaresan gave training for a week.

MADURAI-RAMNAD DIOCESE

Vacation Bible Schools April-May 1967

Thanks be to God for all His guidance and blessings which enabled us to conduct the V.B.S. in 23 centres in our Diocese. V.B.S. Directors—27 men and 6 women were able to receive God's blessings and His wonderful counsel through two retreats which were held on the 27th and 28th February and also on 29th and 30th April 1967. The two retreats gave them time for preparation and dedication for the work. It was an encouraging and inspiring sight to see the young band of 33 Lord's labourers dispersed in different directions of our Diocese to labour in His vineyard to feed the lambs.

Under the guidance of the Holy Spirit seven teams simultaneously worked in seven centres among several hundreds of children, with good many teachers with the assistance and encouragement of the pastors. Those 41 days were full of thrilling experiences for us and to many of the V.B.S. teachers. Day after day children—Christian and non-Christians accepted Christ as their own

Saviour. We were able to see God's hand, with His mighty power moving in the midst of the children and among the young people. Many young men and women decided to serve the Lord as part-time and full-time workers and were waiting on the Lord for definite call to serve Him.

Missionary Zeal

In many centres missionary zeal was kindled in the hearts of the young people. Many children and young persons voluntarily gave offerings to Missionary work. In Webb Memorial Church gospels were purchased by the voluntary offerings made by the pupils and sent as gift to Aruppukottai orphanage.

The statistics are as follows:—

V.B.S. centres	..	23
Directors—Men	27 }	
Women	6 }	.. 33
Teachers	..	210
Pupils—Christians, 2020	} ..	2525
Non-Christians, 505		

Episodes

In Rajapalayam an Intermediate class student Samraj after receiving Christ, invited some of other pupils—Hindus and Christians—to his house and told them the story of Christ and sang songs. His parents were thrilled to see the sight and informed us of the miraculous change that came over him.

In the Webb Memorial Church in Madurai after the V.B.S. a few pupils joined together and conducted V.B.S. for many children in the streets for ten days. On the 11th day one of our Directors received an invitation from the group to preside over their final 'V.B.S.' function. We were all astonished at the news and thanked God for His wonderful guidance to the children.

The V.B.S. venture concluded with a thanksgiving meeting on Sunday the 11th June 1967. Glory be to God Almighty.

Let us constantly remember this ministry in our prayers.

RUBY ALAGUMONEY,
Youth Committee Secretary.

Ordination of a Presbyter and Two Deacons

On Sunday the 4th June 1967 in the Holy Immanuel Church at Aruppukottai, the Rev. David Mathews was ordained as Presbyter, Mr. Chandra Samuel was ordained as deacon and Mr. R. G. J. Chelliah was ordained as honorary deacon, by Bishop Devadoss.

The Ordination service was preceded by a retreat for the Ordinands. The Bishop gave an opportunity and invited the Presbyters of the South Local Council in the Diocese to participate in

[August 1967]

the retreat. The Rev. P. A. Koilpillai of Christ Church, Madurai conducted the first part of the retreat. During the course of his talk he reminded the ordinands that because of heavy work they may easily be tempted to give up their study of scriptures and the religious books and pointed out that without such spiritual exercises they may easily repeat their worship services in a mechanical manner and may prove themselves ineffective pastors. In His second talk he said that we should be filled with the Holy Spirit. The third talk dealt with the day-to-day problems that faced a presbyter. After he referred to his own experiences in retrospect and told us how he was able to overcome the problems.

The latter part of the retreat was conducted by the Bishop himself who in the first session pointed out how the call for the ministry in His vineyard has come to us. He enlightened us on the call for the ministry and dispelled the wrong idea we were having regarding the call, that God's call to us while we were in the womb of our mother was final and determinative of our whole life. He reminded us that the call does not only relate to one particular event in history but a constant reminder to us by God in the entire life time. During his second talk he gave us a historical survey of the development of the rite of the laying on of hands and brought out to the glorious and special significance it has in the case of ministers.

The Ordination service was held at 4.30 p.m. when thirty-two presbyters and many representatives from all over the Diocese were present and the church was full and overflowing. Almost all the pastorates and institutions were represented.

The ordinands were presented to the Bishop by the Diocesan Secretary Rev. S. K. Stevenson. The Rev. D. S. Gabriel Dorairaj Chairman of the North Local Council delivered the charge based on the text Ezekiel 34:15. He reminded the presbyters how they may easily drift away in the daily activities of their life and lose the spirit as did the foolish virgins who wasted the oil in the course of their waiting for the Lord.

The newly ordained men with their wives were first served with the Holy Communion. The parents of the ordinands were also invited to the Holy Table with thanksgiving to Lord for guiding their sons for the Holy Ministry.

After the service the presbyters and the people participated in a fellowship meal arranged by the Local presbyter and chairman of the South Local Council, Rev. J. Thangiah with the help of the elders of the local congregation. The good arrangements made by the local elders and the presbyter for the retreat, service and hospitality were deeply appreciated.

August 1967]

May the Lord fill the new ordinands with His spirit to do His work faithfully in His Church.

J. THANGIAH.

The Dedication of St. Paul's Church—Rajapalayam

The scheme for constructing the Church was taken up in the year 1957 and donations were collected. A land worth of Rs. 16,000 was bought through the effort of Rev. S. G. Grubb and the foundation stone was laid by Bishop Devadoss on 21st January 1963. After a period of two years which was the time of real test and trial of faith, and of earnest prayer and collection of donations, the main door was installed by the Bishop on 7th January 1966. The dimension of the Church are 100' x 42' x 49'. The height of the belfry is 80'. Within this short period the house of the Lord was built by the guidance and the grace of God, at a cost of nearly a lakh of rupees.

The Church was named 'St. Paul's Church' and dedicated on 5th May 1967 by Bishop Devadoss. Hundreds of people from the surrounding villages of Rajapalayam and the people from all over the diocese including many pastors attended this function.

At 5 p.m. a long procession consisting of the Church choir and Musicians seated in a bus with their various musical instruments, led the procession through the important streets of Rajapalayam, followed by children, women and men with banners and Bibles in their hands. The pastors and the Bishop were at the end of the long procession. There were several arches in the important places welcoming the procession, the pastors, the prominent citizens from other places and the Bishop. Crowds of people thronged on both sides of the streets of the entire route of three miles and greeted the Pastors and the Bishop. It was a time of real witness when the people could hear the Sayings of the Lord Jesus Christ through songs and mega mike.

The procession entered the Church Compound and the people seated themselves before the big, well decorated pandal erected at the southern side of the newly built Church. At this public meeting a grand reception was given to the Bishop, the pastors and to all the invitees.

The Bishop in his address at the public meeting praised God for His mighty work at Rajapalayam and that said all things are possible for God and referred to the conversation between Mary and the Angel about the birth of the Holy Child. As Mary asked, 'How shall this be?' the people at Rajapalayam and the Finance Committee asked the same

question regarding the massive construction. Nobody had the courage to answer the question at that time. But now we could say with that Angel, 'For with God nothing shall be impossible'. The Bishop concluded the speech by praising God for His unchanging promises. The meeting came to a close after a song of praise to God by the Choir.

Then the Choir, pastors and Bishop went round the Church thrice singing songs and then gathered before the Church. A call to worship was given by the presbyter-in-charge, Rev. Christudoss Joshua. The document of the Church was read and the Bishop was requested on behalf of the congregation to dedicate the Church. The Bishop received the key of the Church and after prayer he opened the massive door of the Church. Hundreds of people who waited eagerly outside, entered the Church solemnly. The whole service was very solemn and inspiring. The baptismal font, the Lectern, the pulpit, the altar railings, the table and Holy Vessels were dedicated to the Glory of God. After this the Bishop delivered a touching sermon on 2 Tim. 4:7—'I have fought the good fight'.

The service was followed by the administration of Holy Communion. The Congregation felt the presence of God throughout the service. We praise God for the earnest efforts of the Rev. S. G. Grubb, Rev. Christudoss Joshua and the leaders of the Rajapalayam pastorate in this great and worthy task.

'Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen. Ephesians 3:20-21.'

REV. CHRISTUDOSS JOSHUA.

MYSORE DIOCESE

Farewell to Dr. Frank Tovey, O.B.E., M.D., F.R.C.S.

June 10th was a memorable day in the 61 year old history of the Holdsworth Memorial Hospital, Mysore. At 10 a.m. on that day the Bishop formally inaugurated the new Board of Management under the revised constitution approved by the Executive Committee of the Diocese. With the Bishop presiding the Board consists of some thirty members and in addition to representatives from Departments of the Hospital and the Diocese the following communities are represented

The Government Medical Services; the Medical College, the Municipality, the Central Food Technical Research

Institute, Members of the Planting and Christian communities and prominent citizens of the town; the Roman Catholic Bishop being a member of the Board under this last category. A truly comprehensive body of men and women whose combined experience and ability should be a source of strength and influence in the further development and work of the Holdsworth Memorial Hospital.

It is plain to all that the H.M.H. has come to the end of an epoch. March 1967 saw the retirement of Dr. A Stephens after 10 years as Medical Superintendent. This month Dr. Tovey, after 16 years service at the H.M.H. leaves to take up work in U.K. When he came the hospital was serving only women and children and his first responsibility was to open a Men's Department.

The evening of June 10 was the occasion of a public farewell meeting for Dr. Tovey. It was fitting that the inauguration of the new Constitution and Management Board and his farewell should be on the same day for he has, during the last 3 months while acting as

Medical Superintendent, worked hard to help accomplish this major task.

The pandal erected in the grounds of the hospital was crowded with well-wishers, ex-patients, colleagues, members of the Municipality, colleagues from Government Institutions, citizens of the town and surrounding countryside. Speeches were made by people representing aspects of his work and by his patients, some of whom had to be assisted to the platform by Dr. Tovey. All praised his skill as a Surgeon and a doctor but perhaps more moving were the tributes paid to his devotion to duty, his understanding and sympathetic attitude to all his patients, his reliability as a colleague, the quiet way he went about his work. If any special aspect of his work can be singled out it is his surgical and remedial work on leprosy patients and the work started in conjunction with Dr. Parpia at the CFTRI on protein deficiency in the young child.

Dr. Tovey's family are already in England, but his wife, Winnie, was not forgotten. Till she left few had realised the amount of work she accomplished every day in the clerical, secretarial and

social line in the hospital. There were many tributes paid to her which obviously delighted her husband. In Dr. Tovey's reply, after thanking everyone, he stressed the fact that he had only done his duty, the work he was trained to do, and that was only possible because the staff of the hospital were a team, each dependant on the other and each helping one another; all of which is true, but everyone at the meeting knew that Dr. and Mrs. Tovey had done their work with more than a sense of duty, they had done it with love and understanding—the prayers and good wishes of the whole community go with them.

Dr. John Iswariah, the newly appointed Medical Superintendent, to whom good wishes were expressed said that Dr. Tovey had been his friend, guide and teacher, and that he would try to follow in his footsteps. And so the H.M.H. enters into a new chapter of its history with the hope and assurance that those who now staff and govern the hospital will be enabled to write a yet more glorious page of its history.

AJS.

(Continued from p. 12)

selected leaders to conduct retreats in their churches for both clergy and laity. As we have only limited accommodation facilities we shall be able to take not more than thirty-five participants for this Master Retreat.

Food and accommodation expenses in Bangalore will come to Rs. 25 (Rupees twenty-five) per person. We would like to have an early indication from those who would like to send delegates to this Master Retreat. The delegates should be qualified, and consecrated people that with this additional training they will be of real help.

Yours ever,

THE REV. M. A. THOMAS,
Director.

Ecumenical Christian Centre,
Office: 20, Ramakrishnappa Road,
Cox Town,
Bangalore-5.
21st June, 1967.

NORTH KERALA

Dear Sir,

I have read in the July issue of your esteemed journal a letter dated 5-2-1967 from Rev. F. G. Poyyail.

I feel bound to answer him herein that he and his brethren are labouring under misapprehension of facts in regard to the maintenance of the spiritual heritage of the ex-Basel Mission Church in the North Kerala Diocese. According to the Scheme of Union the combination of the spiritual heritages of the two uniting churches of the Diocese has to take place at the Diocesan level. The Malabar District Church Council that met in March 1945 took its resolution on church union laying down as one of

the conditions for union that it shall preserve its spiritual heritage within the limits allowed under the Scheme. The first four chapters of the Constitution of the Diocese contain provisions for the maintenance of the life and heritage of the ex-Basel Mission Church within the district which has however been now enlarged by virtue of denominational (or geographical) integration effected in 1965 by the joint action of the Malabar District and Diocesan Councils, so as to make combination of heritages possible even at the district level under the constitution of the Diocese. If the uniting churches keep their different heritages for themselves, there is no real spiritual union between them as contemplated in the Scheme.

When the old order of church life gives place to new, there will naturally be some unrest among people lacking in faith and forbearance because the pattern of the new Church that comes into being is the one envisaged in the Scheme. As church members begin to know more about the governing principles of the Constitution of the Church of South India and participate in the process of growing together, giving and taking what is needed for the spiritual enrichment of the United Church, it is hoped that all faithless fears and worldly anxieties will pass away and peace and concord well established in the diocese.

The new life of the Church that will result in course of time on a combination of the two heritages at all administrative levels will shed its own light to shine forth in the land.

Calicut, }
15th July 1967. } P. S. PAUL,
Member of the ex-Basel Mission Church
of Malabar, North Kerala Diocese,
C.S.I.

NOTICES

RETREAT FOR WOMEN—October 7-11, 1967

A three day silent Retreat has been arranged at Vishranthi Nilayam to begin after supper at 7-30 p.m. on Saturday, October 7th and end after the C.S.I. Liturgy on the morning of October 11th.

The conductor will be Canon Alan Webster, Principal of Lincoln Theological College, England. If you would like to come please send in your name with Re. 1 booking fee before the end of September.

The remaining charge for the Retreat will be Rs. 14. Please bring your own Bible, towels, bedding, mosquito net and pillow (Mattress will be provided).

Please make this Retreat known to your friends.

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